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THE EUROPEAN HARVEST FIELD

*Articles on Europe
Missionary Letters*



Published monthly except July and August
by the

AMERICAN-EUROPEAN FELLOWSHIP

1213 N. FRANKLIN STREET, PHILADELPHIA, PA.

VOLUME XV

NUMBER 5

May

1934

WONDROUS LOVE

*Approach, my soul, the Mercy Seat,
Where Jesus answers prayer;
There humbly fall before His feet,
For none can perish there.*

*Thy promise is my only plea—
With this I venture nigh;
Thou callest burdened souls to Thee,
And such, O Lord, am I.*

*Oh, wondrous love, to bleed and die,
To bear the Cross and shame,
That guilty sinners, such as I,
Might plead Thy gracious Name!
—John Newton.*

THE EUROPEAN HARVEST FIELD

Published monthly (except July and August) by the American-European Fellowship for Christian Oneness and Evangelization

1213 North Franklin Street

Philadelphia, Penna.

VOL. XV, No. 5

ARNO C. GAEBELEIN, D.D., *Editor*
HERBERT HOGG, *Managing Editor*

May, 1934

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

This magazine is not backed by any church organization or religious denomination. It is published solely to spread missionary information concerning Central and Eastern Europe and to provide spiritual food for its readers. Christian friends subscribing for it help to make it more nearly self-supporting and thus aid the work in general. Prompt renewal of your subscription when it expires will be appreciated.

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TERMS OF SUBSCRIPTION

One dollar a year in advance. Canada and foreign, \$1.25. We request Canadian and Foreign subscribers to remit in U. S. Money Value.

COLONEL E. N. SANCTUARY, *Treasurer*, 1213 N. Franklin St., Philadelphia, Penna.

Entered as Second-class matter, May 5, 1928, at the Post Office at Philadelphia, Penna., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Act of February 28, 1925. Authorized August 20, 1930. Published monthly, except July and August. Subscription price, \$1.00 per year. Canada and Foreign, \$1.25.

DEVOTIONAL AND EDITORIAL

Called According to His Purpose

THE Everlasting Father longs for children in His own image. He has created angels and archangels, cherubim and seraphim, but these, glorious as they are, do not suffice for the longing of His heart for something that shall be nearer yet, even a part of His own self. And, in the majesty of His infinite foreknowledge, in the everlasting now of eternity, before time began, the Eternal chose, from among the children of men, a holy—that is, a separated—company, who should, by His wonder-working grace through the redemption that is in Christ Jesus, be blameless, spotless before Him, and made capable of manifesting His own glorious perfections. And to this end, because the hearts of the children of man had become a horrible pit and miry swamp of iniquity, incapable of self-lifting, the Father must give out of His bosom His only begotten, His other self, to seek in the horrible pit and lift out of the miry clay, the jewels that His foreknowledge saw hidden there. And so, through unparalleled and unimaginable suffering, the Holy One from the Father's bosom, by the direct yet most glorious sacrifice of Himself, brought out and is still bringing out gems for His crown, "sons unto glory."

The diamond, buried in the miry clay, is still a diamond to the one who seeks for such, who sees it, not as it is, encrusted in filth or hard rock in the darkness of the mine, but as it shall be when it has been washed and cleaned and cut and polished till it reflects all heaven's sevenfold radiance. So does our Father God see those of His choice and purpose, cleansed by the Blood of His Son and by the work of His Spirit, cut and polished by circumstances of trial, suffering, persecution, while yet in the world, until ready by His grace to be "received up into glory." Surely we can read Ephesians I in no other way. As we "consider" the "Captain of our salvation and the Author and Finisher of our faith," described in the Scriptures of Truth as "holy, harmless, undefiled, separate from sinners, made higher than the heavens," do we not see our glorious, incomparable Forerunner, who will fulfil in every chosen saint the Father's purpose, conceived before the foundation of the world?

What has the diamond in the mine to do in order to find a place in the royal crown? It can do nothing at all. It cannot lift itself out of the dark earth, nor free itself from the closely clinging rock, nor cleanse nor beautify itself. All has to be done for it by one who finds it and knows it to be worth his pains. Again, what has the diamond to do? Only to be still under the master hand and let him do his work—not resisting, just submitting, not understanding or asking why, but yielding to the skilful touch.

What a mirror is here for the saint to look into! What a parable of instruction, what a promise of the end for which the Father of our Lord Jesus Christ is working! And what a lesson in quiet, unresisting submission to His dealing, of acceptance of His methods, of confidence in His wisdom, until at last the work is done, the discipline ended, and the soul is set in the glory of His presence, destined forever to manifest the love and proclaim the praises of Him who sought and found and sanctified and glorified it!

Dear saints of God, the time for this working out of God's purpose is getting short. He waits to gather up His jewels and to see of the travail of His soul for them. Hasten we then fully and prayerfully to co-operate with Him by a humble, patient, and yielded spirit, consenting to His discipline through the circumstances of our lives here below, for it is by these that He effects His gracious purpose.

At this point we digress for a moment to say, let not any reader suppose we are advocating passivity of mind, that perilous letting go of the mental faculties which has caused and is causing such dire disaster in the religious world today. No! Our plea is for the will yielded, the life surrendered to God's moulding hand, whatever the means by which He elects to work out His purpose. In other words (those of the Holy Spirit Himself through Paul), entering into "the fellowship of Christ's sufferings and being made conformable to His death" (Phil. 3:10). It may be through financial loss, domestic straits, ill health, impaired sight, persecution, misunderstanding, or slander, but by any means, by all means, may God's eternal purpose be accomplished! "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." May the suffering saints take fresh courage and endure unto the end for the glory that awaits them! For "when Christ, who is our life, shall be manifested, then shall ye also be manifested with Him in glory" (Col. 3:4).

—F. F.

IN THE March issue of the HARVEST FIELD, there appeared the following statement: "As you enter the St. Isaac's Cathedral today, you will observe that all within the huge museum is there to blaspheme God and to destroy faith in Him. Better so, perhaps, than a false religion which deceives the people." We have had a protest that a statement of this kind would be welcomed by communistic and atheistic sympathizers and by all the enemies of God and of Christ's Gospel. By no means, would we want this. We want to avoid any extreme statement that bears on the weaknesses of the Russian Orthodox Church, especially where it might be interpreted as an approval of existing propaganda against our Lord and His truth. Brethren, pray for all those who are seeking to give the Gospel to these who are in the midst of such disturbing conditions.

New Missionary Societies Organized in Bulgaria

BY PAULINA DIMKOVA

ONE of the highest ambitions of the organized evangelical women in Bulgaria has been, for years past, to organize missionary societies in every church and community in the country, with the special purpose of developing missionary spirit and awakening the church to a consciousness of the high place missions should have in Christian work. Last year there were only five small missionary societies scattered throughout Southern Bulgaria, and for years these had labored most faithfully in God's vineyard. Had it not been for the effective work of these societies, it is hard to tell when the Union of Bulgarian Missionary Societies could have appeared.

In order that our Union should become legal, it had to have at least 10 organized societies. Therefore, it was necessary to undertake two missionary journeys during the winter, with the purpose of visiting all churches and trying to establish such organizations. The first trip was made during the month of December, 1933, and lasted two weeks. In view of the approaching holidays and also because of the intensely cold weather, it was impossible to make a more prolonged trip. We were glad to return to Sofia, after organizing several new societies and proclaiming the wonderful gospel of our Lord Jesus Christ.

We decided to make our second journey during the first part of March. All letters were written and arrangements made during the preceding months. Two little songs were printed. One was the Bulgarian missionary hymn, which contains the last commandment of the Lord: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you. Go, go!" The other was a little benediction prayer song: "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my Strength and my Redeemer."

On the 5th of March, Miss Baird and I started on our journey. The weather before we started was warm and sunny, but, unfortunately, it changed just before we got on the train. It became very cold and stormy, and snow covered the earth. We were greatly disappointed at the change in the weather, for we knew what it meant to travel in Bulgaria at this season of the year. However, we left ourselves entirely in His holy hands, feeling that the missionary should never depend on the weather when he goes out to preach the gospel.

About 2 o'clock in the afternoon we reached Abdulare. This village is only 20 miles from the railroad station, but we spent a lot of money to get there. Our dear pastor and his wife met us very cordially. The friendly words with which they greeted us were: "Oh, you are very fortunate that the weather has changed. Otherwise, you would not have anybody in the village. All our friends were out in the fields." Miss Baird and I looked at each other. It seemed to us that the Lord had sent the bad weather just to help us in our work for His Kingdom. "My ways are not your ways."

Abdulare is not a very large village, and it is a Protestant one. There are some Greek Orthodox there, but their influence is not so strong. The Mayor of the village is a good Protestant man. It might be of interest to our readers to know that from this village came the first Protestant Cabinet Minister of Bulgaria. He is a strong man, with firm Protestant ideals and convictions. His rare ability raised him to this high social rank.

Here we had three wonderful meetings. What a sight it was to see all the happy peasant people dressed up beautifully in their national costumes! The church was filled—250 to 300 people, all rejoicing in the blessed Word of God. Here, by the power of God, we organized a new society. As president of the new society we elected the

wife of the Mayor, a strong and good Christian woman. In spite of their great poverty, all the sisters promised to give a goodly portion of their agricultural products for the Lord's work. We left the village with thankful and happy hearts.

On this trip we visited three more villages. Everywhere we found humble, sincere, and faithful followers of the Cross. The peasants of Bulgaria live a very primitive life. The women are overburdened with many home and field duties. One feels a strong sympathy for these women, who have little joy and happiness in their lives. Nevertheless, they are strong in the faith. Two of these villages, which are very near to Popozly, do not have any Christian worker. What a joy it would be to them to have someone who would regularly proclaim the Word of God and help them in their Christian life!

It would be a great mistake if I did not say a few words about Gorvanovo, another fine village. For many years the evangelical seed has been sown by faithful church laymen and ministers. Thus, some of the peasants began to visit the Protestant church in Haskovo, a few miles away, and beg heartily that a worker might be sent to them. Since then, a worker went there and succeeded in organizing a Protestant community. The work here is very promising. By the help of God, and with great enthusiasm, we formed a small missionary society. With happy faces and joy in their hearts, the believers wished us a good journey and farewell.

The next four places which we had on our program were Haskovo, Stanimaka, Imbol, and Burgoz, all small but beautifully situated towns. On account of the financial crisis, business is in a state of stagnation. Thousands of people are out of work, and life is very hard. Many young people who are graduates of the University of Sofia, and even European universities, are without work. All are in despair, losing every spark of the little faith they had. Oh, how hard it is to give consolation to such people!

Due to these facts, the spiritual atmosphere of the city churches is entirely different from that of the rural ones. Here

the temptations of life are strong, and life holds more of bitterness. The people suffer for the very necessities of life, and conditions are really very critical. Nevertheless, we found our ministers faithful in their high calling. In Stanimaka we organized a new missionary society. In Haskovo and Imbol we met with our members and strengthened their enthusiasm. In Burgoz, which is a beautiful harbor on the Black Sea, we also had several meetings, during which we appealed to them to enter into the Union.

In some of these places we had the privilege of talking three times a day. Everywhere the meetings were deeply spiritual, and proved that the great cause of missions lies at the heart of the whole activity of the church. For, what is the business of the church? To be ministered unto or to minister? To care for those who need no physician or for those who are sick? To seek first its own prosperity and comfort or the Kingdom of God? It seems to me that the characteristic tendency of many institutions today is to become so absorbed in their internal workings that they forget their holy obligations to lost humanity. The business of the church is to promote the Kingdom of God on earth. If the main business of the church is to be not merely a religious community, but to exert a positive influence to the uttermost parts of the earth, then missionary education is an absolute necessity. The church of today needs to expand its outlook. Only then will she become deeply sympathetic and efficient in doing God's will in the world.

Let us thank God for these ten new organized societies in Bulgaria. With them, the Union of Missionary Societies has been realized. The high goal has become a reality. We trust that in the near future the Union will become the Bulgarian Women's Missionary Board. May God bless this splendid beginning and cause it to grow, for His honor and glory!

—
We should pray with as much earnestness as those who expect everything from God; we should act with as much energy as those who expect everything from themselves.—
Colton.

Classes of Jews in Poland

BY MOSES H. GITLIN

WHEN we speak of Jewish people, the Gentiles think, "A Jew is a Jew." But there are really four classes among the Jews in Poland—the Orthodox Jews, Reformed Jews, Nationalist Jews and Radical Jews. One good brother classifies the Jews into three groups—Deformed, Reformed and Transformed. Of course, that is a spiritual classification.

You do not see many Orthodox Jews in this country. In Poland they are divided into two camps—the Chasidim and the Misnagdim. The first group are something like the Pentecostal people in this country. In their religion they clap, and shout, and dance, and thus rejoice in the Lord. They run around and sing a hymn until it gets hold of them and they enter into its rhythm, and they call to each other, "Work it up!" They are very fanatical. The Misnagdim are more moderate in their forms of worship.

During the first school year in Radost we were not doing evangelistic work at any mission in the city of Warsaw, and I would get such a longing to speak to Jews that I would go out and do personal work. I was speaking to a young Jew, and had occasion to take my handkerchief and use it. He exclaimed, "Well, you are speaking about God, and yet you carry a handkerchief on the Sabbath! Our book says you must not carry burdens on Saturday, but if you need a handkerchief you should tie it around your neck to protect your person." That is the way they are speculating about God's Law and it reveals the terrible fanaticism we have to meet.

Some people say, "O, the Jewish people believe in God and have the Bible, and they are respectable citizens; why bother about them?" These dear people do not know the Jewish people, and neither do they know the Bible, which says, "He that



JEWES AT RIVER BANK ON NEW YEAR'S DAY EMPTYING POCKETS TO RID THEMSELVES OF SIN

believeth on the Son of God hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). "All men should honour the Son, even as they honor the Father. He that honoureth not the Son honoureth not the Father which hath sent Him" (John 5:23). "I am the Way, the Truth and the Life: no man cometh unto the Father but by Me" (John 14:6). "Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved" (Acts 4:12).

The Reformed Jews are not reformed in the sense of Christian reformation. These Jews are doing away with things objectionable to them. They find it expedient to work on Saturday; they find it cheaper to eat swine meat; they find it necessary to open their business on Saturday and to keep Sunday. They are trying to adjust themselves to the customs of the Gentiles among whom they are living, so as to appear to be good citizens and nice people and avoid what we Christians would call "the offense" of their traditions, and avoid the tribulations which they meet as Jews. They are changing the outward appearance, and not from inward conviction. They seem much to me like the modernist so-called Christian or Unitarian.

Many young Jews are nationalists. When the World War was about to be ended, President Wilson announced his fourteen points for the peace treaty. One of those was that there would have to be liberty given to the smaller nations for self-determination, and that they should have an opportunity to express their national consciousness. Ever since the cessation of the war you will find many nations, which before were not even recognized as nations, developing. The Irish language is being revived, and the Hebrew language. The Ukrainian people no longer wish to be called Russians, and the same is true of the Lithuanians, the Lettish, and the Esthonians. You will see many new names now on the map, where before was just "Russia." These small nations are saying, "We have a history, we have a language, we have customs, we have something to

contribute to the world's culture, we want to be our own selves."

Among the Jewish people there has also arisen a nationalistic movement among intelligent Jews, who say, "We Jewish people have had a rich history; we have given the world the Bible and the prophets; we ought to be proud of our nation. We have some talents and peculiar characteristics and we ought to develop these and have our own literature and science and arts." They are running mad on patriotism, on nationalism.

These nationalistic Jews are divided into Zionists and Nationalists. The Zionists believe we are a nation and should have Palestine for our home. The others say, "We are a cosmopolitan people, and we do not care whether we have a home in Palestine or Uganda or Canada; we want to have a home somewhere and be a recognized people, but we want to develop our cultural life." They have some real understanding of the Hebrew language and think of Palestine as their country.

Nationalism is getting a strong hold upon the Jewish youth. They used to be orthodox, but have grown out of that. They see that all the forms and liturgies and the traditions which they have in the synagogue do not meet with their modern thinking, and they are disappointed in Judaism. Not understanding any other religion, and yet feeling themselves a part of a certain national unit, they say, "I want to belong to that nation, and to do my best to contribute what I can toward that national life, and to enjoy it as much as I can." They are not ashamed to go into the best stores and upon the best streets, speaking their own language.

The Radical or Rationalistic Jews are those who have seen the evils about them in their social world, industrial, economical and political life, and speak often of the rottenness of politics. They see everywhere injustice, evil, inequality. They think there is much evil in the world because there is bad government and a bad capitalistic system, and that they must change everything radically and put out the old government and capitalist system and change it into communistic life, and that then there will

be goodness on the earth. Some of them believe the changes should be made gradually, and they are Socialists; some think they should be made quickly, and they are Communists.

These people are exploited as working men. They are not buying and selling—they are working in sweat-shops, not having comfortable heat and light in the winter time, and electric fans in the summer, not working from nine to five with an hour off for dinner, and drawing their pay every week. They are working ten or twelve hours a day, at small wages, under unhappy and unhealthy conditions. Naturally, they become dissatisfied with life, and, not knowing that God has a plan for this world, and that He is going to send His Son into the world to bring about the new order, the Golden Age, the Messianic Age, the Millennium, not knowing the righteousness of God, they are endeavoring to establish their own righteousness, and they think a Communist form of government will accomplish these things. They are idealistic young people, who see the evil in the world and are trying to remedy the situation by belonging to a party.

We have these classes of Jews. I, not being refined enough, could not work with the Reformed Jews; not being much of a Talmudist, I could not work very well with the Orthodox Jews; and so my lot has fallen among the Nationalists and the Radicals.

Paul was the Apostle to the Gentiles, and yet Jews came to his meetings and were blessed. Peter was the Apostle to the circumcision, and yet he was sent to baptize Gentile Cornelius and open the door to the Gentiles. So the Lord led us to go to Poland to preach the Gospel to both Jews and Gentiles.

SOWING THE SEED

By MRS. CHARLES LUKESH

“AND we know that all things work together for good to them that love God, to them who are the called according to His purpose” (Rom. 8:28).

This promise has been manifestly experienced in the life of one of our converts, resulting in blessing. The husband

of this convert is a skeptic, his whole interest centering in the things of this world. They are young people, with much to live for, and eternity seems very far off. The young woman, however, has opened her heart to God, and it grieves her to see the unconcern of her husband.

On March 20th, Mrs. J. went to the local hospital and was delivered of a child, with all prospects for a quick recovery. However, convulsions set in about eighteen hours later, and intermittently shook her whole body for about fourteen hours. No help availed, the attacks coming about every ten minutes and continually growing more severe. She was under opiates and was unconscious of it all, but it must have been a terrible strain to her nerves as well as her body.

When we went to see her the next afternoon, she was just in the worst and most prolonged paroxysm. Her husband was there, helping the nurse to hold her down, for, in spite of the fact that her hands and feet were strapped to the sides of her bed, her whole body heaved terribly. It was evident that she would die if this continued. What was going on in the mind of the husband we did not know, but it was evident that human help could not avail. Mr. Lukesh and I both prayed to Him who has the power over life and death that He would glorify Himself. While we prayed, her body stiffened, her face turned blue, and she gradually relaxed. That was the last spasm she had, and, though she remained unconscious two days longer, because of the opiates, it was evident that the turning point had been reached.

We praised the Lord for His mercy, but it was not until about a week afterwards, when she could think and speak, that she related to us the effect all this had had upon her husband. As we prayed silently, and he was busy with the patient, we did not know that he had observed us, but he told her that now he believes in God, since He answered our prayers. Please join us in prayer for full victory, that he may humble him-

self before his Saviour and not let the concerns of this world wipe out the impression made upon him. May this suffering of Mrs. J. and her coming to the verge of the grave open the eyes of her husband and move him to see the suffering of the Saviour on the Cross for the salvation of his soul!

Easter Monday was clear, but cold and stormy, and when we started on our trip into the country we had to face a very stiff gale, which was hard to do while riding our bicycles. It was thirty miles one way to the home of the lady we visited. We had planned to make a side trip about half way, to give some children Bible lessons, which we do occasionally. Not having announced our coming beforehand, however, and it being a holiday, we did not find them at home. When we reached this point, I almost felt it unwise to go on, because of the strong wind against us. Being spurred on, however, by the thought of helping some souls and spreading the message, we pressed on and reached our destination. We were glad we had weathered it when we saw with what readiness the Word and songs were received. Starting our homeward trip with the wind pushing us was real nice, but it did not last longer than half an hour, for then the wind died down, and we had two punctures, not reaching home until after 2 A. M.

We know you will rejoice with us to hear that the Lord is blessing the Sunday school work. As I have mentioned before, we have to literally fight to get the children and keep them coming to Sunday school, because of the firm hold the priests have on them in the public schools. Therefore, we realize so much more that the Lord is doing the work. The attendance is increasing. In fact, it is better than at Christmas time, which is always a time when some will risk coming in order to receive a gift. There is also interest in studying the Word, this being especially noticeable among the new scholars.

One little tot of three years, after hearing the lesson on the temptation and hav-

ing had it explained how the devil whispers into the ear to get the little ones to obey him and disobey Jesus and their parents, said at home, of her own accord: "Go away, Devil, I am not going to obey you. I am going to obey the Lord Jesus and Mamma." She also told her father, who is unsaved, "You must go with me to Sunday school and give your heart to the Lord Jesus," and she asks him to help her pray.

Pray with us that the enemy may not snatch these little ones away from the Mission, but that they may find Christ as their own Saviour, and thus be the means of leading others into the fold.

We are pressing forward, trusting the Lord for more souls while He is tarrying. The time is short and the enemy is very busy. Thank you for your faithfulness to His cause here in this land. May the Lord bless and abundantly reward you!

Am doing the Lord's work, seeking to be faithful to Him. "If ye love Me, keep My commandments." This is the desire which He gave me, and I long to work for Him because of my love for Him. May God continue to keep you and bless you! I am always praying for you.

—Isaac Sofer (Poland).

SOME GREAT WORDS

Repentance—a change of mind; new mind about God.

Conversion—a change of life; new life for God.

Regeneration—a change of nature; new heart for God.

Justification—a change of state; new standing for God.

Adoption—a change of family; new relationship toward God.

Sanctification—a change of service; separation unto God.

Glorification—a change of place; new condition with God.

(Found on the flyleaf of a Bible belonging to D. L. Moody.)

What the Lord Hath Done

BY JEAN RHODE

IT OCCURS to me that you might be interested in a little testimony of God's continued love and care for even me, during my short furlough. To begin with, "journeying to the place of which the Lord said," in Numbers 10:29, impressed me mightily, shortly after leaving Poland for the cure in Czechoslovakia. It did encourage my heart and cause me to joyfully praise the Lord.

After arriving at my destination in this strange Roman Catholic country, the Lord wonderfully led me to a Lutheran guest house with a Christian atmosphere. The heading of Luther's famous hymn, "Ein Feste Burg Ist Unser Gott" ("The Lord is Our Strong Tower") was painted in large letters on the outside of the house. Inside, on the wall of the hall, was painted, "Der Herr Ist Mein Hirte, Mir Wird Nichts Mangeln" ("The Lord is my Shepherd, I shall not want"). The words again rejoiced and encouraged me.

Then, the Lord permitted me to suffer a complete breakdown. It seemed once more

that the Lord was about to take me Home, but, little by little, strength was again imparted. The lesson of patience had to be learned once more. The flesh wants to be up and doing, but they that wait upon the Lord shall not be ashamed.

Within a month's time, I was sufficiently strengthened to leave for England. The Lord had gone before and had graciously opened the way to the Convalescent Home for Jewesses of the Mildmay Mission to the Jews, and later to the home of dear Christian friends. It was heavenly to come among God's children and fellowship with so many earnest believers. It also delighted my heart to go into the house of the Lord, where such real blessings were bestowed upon my rapturous soul. I could now appreciate the one hundred and twenty-second Psalm, in which King David so jubilantly exclaims, "I was glad when they said unto me, Let us go into the House of the Lord." This beautiful Psalm has since been committed to my heart and memory.

Last week, while in London, I could attend



MISS RHODE AND GROUP OF HER CHILDREN

several annual gatherings of missionary societies among the Jews. My heart was saddened at what I heard. These societies, the workers, and the people among whom they labor, need your earnest prayers.

Next week, May 14th to 19th, I am to attend the Overcomer Testimony Conference at Swanwick, for which great blessings are earnestly prayed. By the latter part of June I hope to return to Poland, the Lord willing.

The "Fresh Air" work at Radosc, where we have been bringing groups of mothers, young people, and children to hear and learn the Word of God, has been much upon my heart. This work has been possible each summer for the past five years, and has been greatly blessed and used of God to bring these precious Jewish people closer to Himself. The enemy has fought it mightily. We had to do away with some of our necessary equipment and part of the staff, when we closed our house last fall. There is not much encouragement with which to begin this sixth season, but with God all things are possible. I am looking to Him by faith. Will you also take the matter upon your hearts?

Many thanks for all that you have made possible, and warm Christian greetings to all the dear-co-workers.

IN GOD'S BLESSING

BY JOHN GORDIUK
(Poland)

"The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. He will fulfil the desire of them that fear Him: He also will hear their cry, and will save them. The Lord preserveth all them that love Him" (Psa. 145:18-20).

I want to tell you about the Lord's blessing upon us recently. In my last letter, I told you about the spiritual Conference held in Mlynów, January 19-21. The Lord blessed us abundantly. The theme of the Conference was "The Unappropriated Promises of God." Many souls were strengthened to trust God and believe His promises. "There hath not failed one word of all His good promise (I Kings 8:56).

"For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us" (2 Cor. 1:20). Every day several hundred people quenched their thirst at the Fountain of Living Water.

Shortly after the Conference, I went on a twenty days' journey, visiting different churches in the district of Kremenec. It is very necessary to strengthen the children of God in His Word, because "in the last days perilous times shall come." Some of them wish to "strain at a gnat, and swallow a camel"; others seek to be perfect beyond the perfection of Christ. God helped us to conduct meetings in new places every day, with blessed results. In some places, large numbers of people sought God's truth. Praise the Lord! He blessed us on the way and kept us from any harm.

I have just returned from a journey in another direction, having been absent about six days. In one village we arranged for a gospel meeting and a great crowd of people filled the house to overflowing, but the "soltys" (chief man of the village) came and forbade us to hold a meeting. In order to arrange for any meeting in our district, we must obtain special permission from the "Starostwo," and before we can obtain this permission, we must have a special room or house which will fulfil all the requirements. The permission must also be obtained several months in advance. It is often hard to find such a room in a village, and the believers have many troubles with the authorities. "No room for Jesus" is as true today as it was thousands of years ago. Pray with us, that God may open wider the door for the gospel in Poland!

I thank heartily all who pray for the Lord's work here and support it. May He reward you for all, according to His promises in Christ Jesus! I greet all the dear friends of the American European Fellowship in His precious name. May He bless you all and sustain you in His work!

"Those who have Heaven in their hopes should have Heaven in their lives."

Easter in Carpathian Russia

By JOHN KOVALCHUK

EASTER is the greatest holiday in Carpathian Russia. According to the rules of the Orthodox and Greek-Catholic Churches, their members should observe a fast for seven weeks before this holiday. During this time they do not eat any meat or fats, not even using milk and eggs. They consider it an awful sin to use this food during this time. They think their salvation depends largely on this. The priests themselves do not keep this fast at all. They say that they are permitted to eat anything they wish and even to be guilty of some errors, because, as priests, they are in direct relationship with God and can always easily bring the matter before God and settle it. Both priests and people are in awful spiritual darkness, being ignorant of the Word of God and salvation through the Lord Jesus Christ.

From Easter until the Ascension of our Lord, which is a forty-day period, they greet each other with the words, "Christ is risen!" and receive the answer, "He is risen indeed!" This, also, is only a form, and they are ignorant of the real meaning of the expressions. They are only nominal Christians.

Because of a lack of food this year, the people are starving. Some of the Greek-Catholic Churches received some funds from their centers to help their poor before Easter. The priests who received that help announced to their people that if any of them dared to go to our services, they would not receive any of that help. They also told them that if any member of the Orthodox Church would leave that church and join the Greek-Catholic Church, he would receive twenty pounds of corn. The result was that many members of the Orthodox Church left that church and joined the Greek-Catholic Church. Those, however, who were attending our services, had heard the gospel truth and the Holy Spirit had begun to work in their hearts. They said that we are bought, not with corn or flour or even with gold, but with the precious Blood of Christ our Saviour.

They would rather die from starvation than give up the gospel truth.

In the Greek and Orthodox Churches in the places where we are working, the priests spoke specially against us at Easter time, reproaching us and telling the people they would be eternally damned if they dared to come to our services, etc. In spite of all this, we had very blessed and crowded meetings during the Easter holiday, in several places.

For a few days before Easter, the people do not do much manual labor, for they count those days holy on which Christ was betrayed and crucified. They hold services in their churches and make confessions before the priest. We, also, held fine meetings in different places, during those days. We read and preached from those passages in the Word which tell of our Lord's sufferings for us, and the Lord richly blessed our meetings. The Holy Spirit revealed the real meaning of all this to our hearers, and we praised the Lord.

On the first day of the holiday, we had Easter service in Bustino in the morning. Many people came to this meeting, not only from this town but also from surrounding towns and villages. Our small house could not hold them all. The Lord was with us and wonderfully blessed our service.

At 4 o'clock in the afternoon, we had an Easter program for our young people. Miss M. Selody is a great help to us in the Lord's work here, especially among the women and the young people. We are always grateful to our Lord for her. She is lovingly giving her strength and energy to the Master's work here, and the Lord is blessing her efforts. She had worked hard in preparing the young people for this Easter program, which was very rich and instructive and was a great blessing, not only to the young people but to all who were present.

One great obstacle was that we did not have enough room in our small house for all those who wished to attend. Oh, may our dear Lord help us in this difficult mat-

ter! There is a beautiful lot, 25x14, in the very center of the town, which we could buy for \$250 and build a prayer hall on it. Now is the best time to build a hall, as material and work do not cost so much on account of the depression. We could build a fine place here for about \$500. It is very necessary here to have at least one hall, where we could have conventions, Bible courses, programs, etc. We continue praying for this very important matter. May the Lord speak to someone who can help, revealing to them what a wonderful opportunity this is, to glorify the Lord in such a large, new Russian field, where the gospel was never before preached. The privilege and opportunity of saving souls here would be multiplied if we had a hall. My dear friend, if the Lord speaks to your heart now while you are reading these words, answer Him and you will never regret it. I can assure you of that. Please read the following: Luke 16:1-13; I Tim. 6:6-11, 17-19; Luke 12:15-21; Mark 8:36; Eccl. 5:9-16 and 2:26; Prov. 23:4, 5 and 28:20; Isa. 10:3; Rev. 3:18.

On the second day of Easter, we had Easter service and also a program for the young people in another great center, Neresnice. Our devoted co-worker, Mrs. Ermolinsky, lives in this town and does all she can for the Lord. We thank the Lord for her. She is the widow of a deceased Russian military doctor, and is an intelligent lady. She once was a Roman Catholic, and very wealthy, but she lost her wealth, as well as her husband and only son. While in Switzerland she was in awful spiritual destitution and was disappointed with her religion. Then she was wonderfully found by the Lord and converted, finding rest for her soul in Jesus her Saviour. She also gave herself to Him for service. After some time the Lord directed her here to Carpathian Russia. We met each other here and work together for our Lord. The Lord is richly blessing our work here. I wish you could see what a blessed and joyous meeting we had. Space would not permit me to tell you all in detail. There were many young people, and also adults, who came from different places around Neresnice.

Oh, if we only had a large meeting hall!

After the opening of our meeting, I read the 16th chapter of Mark. The Holy Spirit was working and the hearts of the people were opened. We talked about the earnest desire of the women who came very early in the morning, with sweet spices, that they might anoint the body of our Lord Jesus, and how their awful obstacle, "a very great stone," which divided them from the Lord, was rolled away, and what joy was theirs in knowing of the resurrection of Jesus. On every man's road to his Lord there are "very great stones," but if he loves his Lord sincerely and does not stop on his way to Jesus, the barriers will be removed.

At the conclusion of my sermon I mentioned two classes of people. The first class are like the women who brought sweet spices to anoint Jesus, an expression of love to their Lord and Saviour; the second class are like the Roman soldiers, who crucified our Lord and gave Him vinegar to drink, thus expressing their relation to Christ. To which class does each of us belong? I told them, "Those who wish to join the first class may do it now. The Lord is inviting you." We knelt down and had a season of prayer. I wish you could have heard those fervent prayers, as they wept and cried to the Lord for forgiveness, asking Him to accept them into the first class and enable them to begin now to bring Him sweet spices instead of vinegar. We thank the Lord for these meetings and for the souls who gave themselves to Him. May God bless them!

From Neresnice we went to Shiroky Luh, spending the third day of Easter there. There were still more people here who had come from the surrounding country, and here we also had a blessed Easter service, similar to those in Neresnice and Bustino, with an Easter program for the young people. Thank the Lord for the weather, which was so beautiful. We returned home tired physically, but full of joy and gratitude to our Lord for His love and protection.

"We ask for toys when we should ask for continents and be claiming the world for Christ."

Fruitful Ministry

BY FRED STETTLER (POLAND)

OUR calendar, which came to us by way of a friend, says: "Whoso offereth praise glorifieth Me" (Psa. 50:23), and "Praise is comely for the upright" (Psa. 33:1). Yes, the upright, the saved ones, have every reason to praise His wonderful and mighty Name.

We may truly say, "Of His fulness have all we received," from day to day for the last nine years, the time that we have been away from our home church. Spiritually, we received, from time to time, through children of God, who very often were ready and willing to do beyond their power, which causes through us thanksgiving to God.

We may not give you a detailed account of events that have occurred since we last wrote you, but only a few items of common interest within the last month or so. We held about forty meetings here and elsewhere. Early this year, I held a series of evangelistic meetings in a little town near Warsaw, where six or more Christian workers resided. The town was used as a basis of operation for various parts of Poland. Now and then, they tried to hold a meeting or two there, but there was nothing regular about it. Last fall, the Lord put it upon my heart to hold a series of meetings there. Some were saved, and a number stated publicly that they would dedicate their lives to Christ. Of late, it was my privilege to be nearby when I found out that they expected to dedicate a new Gospel Hall for the regular propagation of the gospel. As a result of that one week of evangelistic meetings last winter, there is this hall that seats about seventy. I was privileged to be present at its opening and to preach the dedication sermon. This is the third hall that has been opened more or less directly through our co-operation since we came to Poland. As the beginning of every work is difficult, I would solicit the intercession of God's people that it may go from strength to strength, even as the others have grown.

What may come of an invitation to teach and preach the gospel story, the following incident amply illustrates:

In a certain Polish Roman Catholic village, there was a farmer who was very hungry for the Word of God. Somehow, his confidence in the Roman Catholic Church was badly shaken. He was ready to invite even one of the hated and tabooed sectarians. Since the first visit into a Roman Catholic village, with all its fanaticism, is sometimes a dangerous undertaking, three Polish brethren (former Catholics) went together to answer the call. They found the man all ready, thirsty for the Water of Life.

While they sat around the table, explaining the Scriptures, the news spread throughout the village, and the people curiously flocked in to hear what these heretics would say. It was not long before the room was packed. To crown the occasion, the Roman Catholic priest appeared, to warn his flock. First, the priest attacked the brethren behind the table for coming into his parish, and then he attacked them for their teaching and sectarianism. Soon his temper got the better of him, and he tore the Bible out of the hands of one of the brethren, threw it on the floor, and stamped on it with his feet. This was too much for the farmer into whose home he had come, and he went away, only to come back with a revolver, threatening to kill the priest if he would not leave the house. Since the atmosphere was charged with danger to life, and an intelligent exposition of the Scripture was impossible, the brethren begged to be allowed to leave the house and the village. As they went away, they were followed by the priest and the people, who drove them with kicks and beatings until they came to a brook which they had to cross. They saw water in front and an angry crowd behind. They begged the priest to either kill them or let them go in peace. These

brethren went home praying for the poor, blinded people.

About three days later, at the time when some people take an afternoon nap, three men came to the home of the priest and asked to see him. The maid told them that it would not be possible for him to see them at that time. Then they pretended to have been sent by a dying man, who desired the last holy unction. The maid then opened the door and admitted them into the priest's presence. Soon afterward, a shot was heard, the three bandits escaping before they could be captured. The priest had been killed and robbed. Next day, the three brethren who had been in the village several days before, were arrested, and, although none of them knew what was happening to the others, they were all ushered to the room of the priest to be questioned by police commissioners. They felt sorry, but freely stated their opinion that they believed the priest was punished of God Himself because he had stamped on the Bible several days before. He had, without doubt, publicly dishonored God, the Lord Jesus Christ, and the Holy Spirit, and had given a very bad example to his parishioners, yet the authorities were not ready to believe that this was simply a judgment of God. The Roman Catholic Church knew how to properly exploit this case against the sectarians, and fiery speeches were delivered, to the effect that the murdered priest was the victim of sectarian propaganda. It took about a week to bring about a complete vindication of the brethren, who did not fail to use every opportunity to witness of the Lord Jesus Christ and His salvation, to officers and jailers. One of the latter said that he found these men so full of love to Christ that they would not be able to kill a man.

Just about a week later, a wealthy and influential man in a city not far away was held up, and, when the holdup failed, the robbers attempted to murder him. Somehow they met the wrong fellow, for he chased them and sent a bullet after them, which wounded one of the robbers. The police quickly notified drug stores to

be on the lookout for a fellow who might turn up to buy first-aid and supplies. It was not long after the holdup that the wounded robber sought help in a drug store. He was told to wait a moment until the material was procured, and, meanwhile, the police were notified. When they had captured him, they found that the man carried the timepiece of the priest in his vest pocket. After the capture of the robbers, the three brethren were offered profuse apologies and permitted to return to their homes, freed from all suspicion.

Recently, there came a dear brother to our home, from the northwestern part of Poland. He usually asks for tracts and other literature. While speaking on this theme (which always strikes a tender chord in our hearts), he pulled out a photograph from his pocket and showed us a group of believing Polish Roman Catholics. One of them, he told us, had been led to the Lord through one of our Polish gospel tracts. She now belongs to the local church. We are so very glad that several of our friends have again thought of our tract fund, so that we have been able to order 10,000 Polish gospel tracts. They are eagerly awaited and anticipated by many Christian workers. We do praise God for this provision, even though it is only a drop in the bucket. Of late, some friends in Switzerland and Germany have been so kind as to send us, now and then, some fine gospel literature in German for distribution. Within several weeks, one brother sent us about sixty pounds, for which we are so very thankful. We can use them to very good advantage.

Some time ago, the Polish Government raised the price of a foreign passport to 400 or more zlotys (about \$75.00), so our young men, who feel they are called of God to preach the Word, cannot leave Poland for foreign Bible schools. Since many movements have no schools of their own, the brethren must either be taught in annual Bible courses or be taken into the home to be taught. We have, at present, a very promising young man at our home. He gets his lessons daily, that is,

I tell him what to do, and the rest he must study and find out for himself. He has Bible subjects, mainly, and even grammar lessons are usually founded on the Scriptures. Since I have a few hundred good books, he can avail himself of these. After finishing his lessons, he is examined. He works six to eight hours a day, and seems to be making good progress. Perhaps the Lord will some day permit me to have a tract of land, which we may rent and work ourselves, and which will permit us to have there about six or more brethren. In this way we could earn our own living, as far as food is concerned. For the present, however, it must yet remain a prayer subject.

In closing, permit me to thank one and all for their intercession and their fellowship in ministering to the saints.

PRAYING FOR OTHERS

By GEORGE NAZARUK
(Poland)

GREETINGS in the Name of Jesus Christ for you and everybody in our Mission. May God's rich blessing rest upon all of you!

I want to tell you of the blessing we have enjoyed in our church the last few months. We held two meetings of prayer and fasting. In the first meeting, held on March 9th, we prayed for the poor, persecuted Christians in Russia, and also for all those, in any country, who are suffering in this time of crisis. As we prayed for others, we thanked God for the many blessings He is bestowing upon us in these times of crisis and unbelief. He keeps us in faith and in health, giving us our daily bread. Very many, with tears, thanked our Lord.

In our second meeting, on Good Friday, we prayed that God might send a revival to our church. We prayed specially for this need because there are some who have been visiting the meetings for years and have not yet been converted, there are a few backsliders, and there are some who have been carried away by false teaching. All the members, therefore, unanimously prayed for this special need of our church. After the meeting, we had the Lord's Supper.

Usually, we have confessions before we partake of the Supper, but this meeting was different from any we had ever held before. God's presence was so near that many hearts were moved to repent and were received into fellowship, while others were asked to wait for another month in order that the sincerity of their repentance might be proved.

When Easter day came, we had very good meetings. God sent us a good preacher, who ministered to us in the things of God, and also promised to come for a week or two to help us in meetings. Will you please remember us in those meetings in your prayers? A special Easter service was held by the children of our church. How well they did their parts in singing and reciting! Most of them were too poor to have new clothes, but they have new little hearts. I gave 30 New Testaments to them. They were so happy to have the Word of God and promised to come to Sunday school every Sunday.

A meeting was held, too, by the young people. People came from 10 villages to hear the Word of God. After some of our young people had done so well, I asked them if they had Bibles. To those who had none, I gave several Bibles and New Testaments, giving some also to visitors who did not have the Word of God. You see what happiness comes to many hearts through your Scripture Fund, from which you send me a few dollars from time to time. I also visited our five stations, with our young people, during Easter week, and God wonderfully blessed us in those meetings.

Dear American friends, I need your prayers and your help, that I may give all my time to the Lord's work.

ACTIVITIES OF MISS GOROHOLINSKI

By R. W. HILL
(Roumania)

AS many of our dear friends would probably like to know something more about our young sister and fellow worker, Miss Maria Goroholinski, I am writing a short sketch of her life and activities in our midst.

I first got acquainted with "Marushia,"



MARIA GOROHOLINSKI

as everyone calls her, fourteen years ago, in Kishineff, Bessarabia, while visiting the Russian Baptist Assembly there. She was then a girl twelve years of age, very attractive and popular in the Assembly on account of her musical talent and beautiful voice. From time to time I saw her again. Meanwhile, she commenced the study of music in the Conservatory of Music in Kishineff, a very fine school, and was singing in the Baptist choir. She was such an able pupil that her tuition was reduced one-half, and she learned to play on a number of instruments—violin, guitar, mandolin, piano, organ and even cornet. Her voice also improved, so that she was much used as a soloist, and could sing some hymns in five or six different languages.

During one of her visits in Siret she informed me that she could not attend the Conservatory any longer. As we were badly in need of some person to lead our choir, one who was really a musician, I proposed to her that she come to Siret, trusting the Lord to take care of her needs, which He has done ever since, honoring our faith.

Our sister has been most valuable to us and the surrounding Assemblies in her service. She has taught our people to sing

from notes, has taught the young people to play on various instruments, teaches the children in the Sunday School, does visitation work, as well as singing at funerals and at various other places. We thank God for her. She has now been with us for almost four years.

Pray for our sister that she may be much used of God in her particular service. She fills a long felt want in our midst, and would be sadly missed if she were not here.

SOCIALIST JEWS SEEKING THE LORD

By J. I. SCHNAPP (Roumania)

(Translated from the German)

MANY thanks for your good letter. I will now continue the report of my work. The more the brethren and sisters over there will pray for me and the work here, the more the grace of our Lord will be seen in our work.

Besides the great work done on the streets, and in visits to offices and homes, I have a weekly meeting, which is very well attended by all classes of Jews, who are coming regularly. Some of them are very sincere and eager to listen to the Word of God.

On March 1 the Jews had a feast called "Purim," and on that day I had a large meeting. I pointed those present back to that day of remembrance (Esther 9:26-28), which is a type of the wonderful deliverance of all men, through the Messiah, Jesus Christ, who shed His precious Blood for the remission of the sins of the Jews. I told the Jews that on this day, "Purim," the book of Esther is read in all the synagogues, but that they ought to think of a much larger book, the New Testament, and they ought to read it prayerfully every day, for the New Testament would tell them of the greatest Revelation of God, the Messiah, Jesus Christ, who is Victor over a more dangerous enemy than Haman. He took sin away, and established redemption for all who will believe in Him.

For a long time, I have been working among the Jewish laborers and mechanics

(for there are many of them), but found that most of them are Socialists. Some of them repeatedly came to my meeting with their leader. I gave them the New Testament, asking them to read it. After some time, the leader, with a few of his followers, came back and listened very attentively through my whole message. That same leader expressed in a few words, openly, that what he had read in the New Testament, and what he had heard, was enough to convince him that Christ alone is able to give peace to men. He and several of his friends left the Socialist party. They have a desire to hear the Word of God and thoroughly investigate it, that they, too, might find peace, such as neither the Jews nor the Socialists can give. May our Lord show the way of salvation to these seeking souls!

Brother Hill paid us an unexpected visit, coming to the meeting held on March 22, and we rejoiced together because of the blessing of God that is resting upon the work.

On the 29th of March I had another meeting, in which I explained to the Jews what is meant by the Passover, and how it points to the true and holy Lamb of God. I told them that the Jews are the descendants of those who sprinkled the blood of the lamb on the doorposts in Egypt, so that the death angel would pass by and they be kept safe. Now, to be delivered from eternal death and slavery, we need to get under the Blood of the Lamb of God, Jesus Christ, who has finished redemption for all. All the promises given to the Jews for their restoration can only come through faith in the Messiah, Jesus Christ, so that they, as the redeemed, with other believers, will be taken up out of the nations and lifted up to become the kingly or royal priesthood. To wait for another redemption or Messiah is vain. They listened to this lecture, also, without saying a word against it. May our Lord remove the veil from their hearts, so that they will believe and be saved!

I have started a special Bible class for a group of young Jews, who are coming regularly and listening to the Word of life,

which has been held back from them by their teachers. Dear brothers and sisters, pray for the work.

STORY OF MY LIFE

BY LUKAS BADZIAK

(Roumania)

I WAS born and brought up in a strict Roman Catholic family, who were very superstitious and completely under the sway of the priests. As I grew up, I drifted into very bad company, and anything of a religious nature I scoffed at and ridiculed. In this way I drifted into still more deplorable conditions, until the World War commenced. Then I saw how would-be Christians murdered their fellowmen in cold blood, in the name of religion, and men were brutally butchering one another like wild beasts. All this made me still more antagonistic to anything called religion, and I became an atheist and a mocker of God and everything relating to Him.

After the war I became a Communist and fought against any form of religion, going still deeper into sin and associating with men of the lowest character. During this time I had been in Upper Silesia, but I always wanted to return home. At last the opportunity arrived and I started home with my bride, who, like myself, was of German Catholic descent. As the train neared the stopping place, near to my home village, I left the coach in order to see to my trunk. As the train slowed up, I impatiently jumped off, not waiting for the train to come to a standstill, and slipped and fell under the wheels. They passed over my two hands, but, by the grace of God, the rest of my body was uninjured. I lost all my fingers except one on my left hand. This experience made me a still greater blasphemer of God, and I did all I could to mock all Christians. But the Lord was watching me and did not lose patience with me. My wife took me to the hospital in Cernauti, and went into service in order to support us both. She also learned tailoring, so that she could earn something for us both.

After my hands had healed we returned to my native village, where my wife sup-

ported us both by tailoring. Then, in 1927, a great change took place in my life. I came in contact with a true believer, from whom I demanded something to read. He gave me a Bible. You know, of course, that Roman Catholics are not allowed to read this blessed Book, so I knew nothing about it. What a revelation it was to me!! The more I read, the more I wanted to read, and it was not long until I was reading every spare moment. The more I read, the more I realized that the teachings of the Roman Catholic Church are not in harmony with God's Word. Finally, I saw that belief and trust in the Saviour was the first step I should take in coming to God. After another month's steady reading of the Bible, I became more and more convinced that I was utterly lost in sin, and I broke down in tears. Then the Lord gave me peace in my heart and the assurance that I was His. How I thanked Him for this blessed assurance, with much weeping and rejoicing!

Shortly after that, I was baptized and became a member of an Assembly and commenced to tell others the "Glad Tidings," until the Lord called me into His service. From that time on, I satisfied not only the hunger and needs of my own life, through the blessed Word, but was able to comfort others. I thank all those who are making it possible for me to work for Him in this most needy land, where I am working among Germans, Roumanians, Ruthentians, Hungarians, Poles and Jews. The Lord is

giving me much joy and peace as well as quite a little persecution, the latter being for my good.

I greet all the dear friends in the name of the Lord Jesus Christ, with Ephesians 1:3-7.

Note: Pray that regular support may be forthcoming for this worker.



LUKAS BADZIAK AND FAMILY

WE HAVE just received from the publishers, Prof. Vladimir Martzinkovski's book, "With Christ in Soviet Russia." It gives a Russian Christian's personal experiences of the power of the gospel in freedom and in prison. \$1.25 per copy, postpaid. May be ordered from office of the Fellowship, 1213 North Franklin Street, Philadelphia, Pa.

Joy In Heaven

By ARTHUR BLUHM (LATVIA)

WONDERFUL is the Lord and mighty are His acts! He is the same God who loosed His people Israel from bondage and brought them out from Egypt. Yes, and is not this Almighty One the same who dried up the Red Sea for Israel and drowned the Egyptians' army, with their chariots? Did not He lead Israel through the desert forty days and provide them their food every day? Did not He give them drink out of the rock? Did not He heal their sick, when He commanded Moses to lift up the serpent in the wilderness? Did not He again work a miracle for Israel, in bringing them over Jordan before the eyes of their enemies? And did not the Almighty Himself war for them, destroying the inhabitants of Canaan, giving the cities and all the land unto His chosen people Israel? Of course, all these things and more did the Lord God for Israel, but how did they thank Him? We know that very soon Israel forsook the Lord to serve idols. And, to crown their iniquity and all their evil doings, they finally put to the Cross on Calvary the Prince of Life, their own, long-promised Messiah (Acts 3:13-15). Then God, in his divine love and tender mercy, turned the "good tidings of great joy" to the Gentiles, who received the news gladly.

Now, all these things happened unto Israel for ensamples, and they are written for our admonition, upon whom the ends of the world are come (1 Cor. 10:1-11). We are surrounded by people of all denominations and creeds, who call themselves Christians and are not. We know them by experience, and I must say, sorrowfully, that they are as foolish as were the Israelites in those days, for the Lord God in His wrath speaks a serious word to nations, families, and individuals who deny the God of heaven in their mind, and in all their acts, and do not heed. God's Word gives us a most earnest warning: "How shall we escape, if we neglect

so great salvation?" (Heb. 2:1-3).

Our great God is just the same today as He was in the days of Moses, the faithful servant of the Lord. He will give to His obedient children to inherit the Kingdom (Rev. 21:7); but unto them that will not obey the gospel, He will give their own choice (Matt. 13:41, 42).

By the grace of Him who left the "Ivory Palaces" and came down to seek and to save that which was lost, I have again been able to do some evangelistic work. There is a little flock of Russians, to whom I was able to bring the light of the gospel. It was precious to me, at the close of the meeting, to hear them pray, thanking the Saviour for sending unto them "the true Light, which lighteth every man that cometh into the world" (John 1:9), making them free from the false doctrine of the Greek Orthodox Church. Some of them received Christ as their personal Saviour, and there was great joy among them.

Then again, I held a children's meeting at Wircas Muiza, 32 kilometers out of town, where they are so glad to be taught in the Word. They are very diligent in learning verses of Scripture, and every time I have been there we have had a real "Jewel Service." After the meeting, a dear brother in Christ gave his horse and a large wagon, and in the twinkling of an eye all the children were on it. Only the little ones were left with their mothers. We drove down the road, in His Name and for His glory, to visit sick people. Now, the children had a large program of poems and hymns, which they had learned for Christmas, and every one of them was eager to have a part in the program. Words are too poor to describe the blessings that were received, and I cannot say which were most blessed—myself, the children, or the sick and helpless whom we comforted.

But time was passing, and before I knew it, it was 4 P. M. and I could not go for dinner, but had to walk five kilometers to

Paplaki, where I had promised to lead the 5 o'clock meeting. This gathering was greatly blessed by the Lord and used for the saving of precious souls. I called for an aftermeeting, and there remained a goodly number. Five or six gave themselves to Christ, to whom be all the glory.

One evening, by the Holy Spirit's guidance, I went into a meeting of the "Brethren." They were celebrating the spiritual anniversary of their leader, and dear friends had trimmed the table with fragrant, beautiful flowers. He gave his inspiring testimony, and after this, an old, white-haired brother, praising God for the saving and cleansing power of the blood of the Lamb, told how eleven years ago this brother had left his good position as a policeman and followed Jesus. After that, I gave a short testimony, and presented to this dear brother a most precious jewel from God's own Word, which made him greatly rejoice. By this time the Lord saw to it that there should also be joy in heaven. Three young men, quite drunk, had come in, who were interested in knowing how a man could be saved. I had the great privilege of showing unto them the blessed Saviour, and, as I believe, He picked them out from the miry clay. Brethren, pray for the babes in Christ, that they may become precious jewels for His crown.

EASTER IN POLAND

BY PHILIP MANETZ

THE Russian Easter holidays, which lasted five days, are just over. In the Greek Orthodox churches, services continue throughout all of the night preceding Easter day. After midnight, the whole congregation go out with the piece of linen with which Christ's body was supposed to have been wound after his death. His image is supposed to have been left imprinted on that linen, after His resurrection. They call this linen "Plashchanica." They celebrate the resurrection of the Lord Jesus Christ in the following manner: Four men take the linen out from the sepulchre and hold it by the four corners. The priest walks underneath

the linen. The entire congregation march around the church three times, and then take the linen (Plashchanica) back into the sepulchre, where it is kept in the so-called "Holy of Holies." After the service is over, the men come up and kiss the priest on both cheeks, thus expressing mutual fellowship and indicating joy over the resurrection of the Lord Jesus Christ. Then the congregation is dismissed, and on their way home they greet everybody with the words, "Christ is risen!" to which they receive the reply, "He is risen indeed!"

To those who do not know the true grace of God, it seems like a wonderful observance, from the religious standpoint. See Col. 2:20-23. But oh, how empty are all these performances! There is more crime committed during the Easter season than at any other time in the year, yet they vainly take the name of the Lord on their lips and say repeatedly, "Christ is risen!" "Behold, Thou desirest truth in the inward parts: and in the hidden part Thou shalt make me to know wisdom" (Psa. 51:6). "For even Christ our Passover is sacrificed for us" (I Cor. 5:6-8). We had great opportunity to witness to the suffering and the resurrection of our Lord Jesus Christ, "according to the Scriptures" (I Cor. 15:1-4). Please ask God's blessing upon the Word which has been preached and upon the tracts which have been distributed. See Isa. 55:10-11; Psa. 126:5, 6.

The wicked communists were busy, too, during the Easter season. They hung red flags in the churchyard, and in the village of Bulkowo, they threw stones at the religious procession, while the people were marching around the church after midnight on Easter morning. They also did the most blasphemous thing that ever was attempted by man. On one of the crosses by the roadside, they crucified a dog on Easter eve, thus manifesting their intense hatred toward God. Oh, how great is the patience and loving kindness of God, "not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). Surely, "the coming of the Lord draweth nigh" (James 5:7, 8).

During this past winter a Jewish Rabbi

died in the small city of Kobryn, not far from our village. Just before his death he rose from his bed and looked upward through the window, continuing to do this for some time. One of the members of his family noticed it and asked him, "Why are you looking up in that way?" He replied, "I see that the Messiah is coming—very, very slowly, but He is coming." That same day he died. "For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37).

My visa will expire on June 10, and my American passport will also expire on October 17. The Lord willing, I shall be in Warsaw early in June to attend to these matters. Please pray that the Lord's will may be done. See John 14:13, 14.

Please continue to pray for a mighty revival in Poland. See Ezek. 22:30. Will you be one of them? (Psa. 55:17; 85:6; Matt. 18:19.) Please continue to pray for the previous requests (Rom. 1:9; I Sam. 12:23).

AN AUTOBIOGRAPHY

By EUGENE NAGY

(Continued)

I WILL now speak briefly regarding two of my financial matters, because, as in everything else, the Lord's kindly providence was made manifest. In March, 1905, I took out a twenty-year endowment life insurance policy, without seriously thinking of collecting the sum at maturity. I simply felt I could easily afford the payment of the premiums and decided to take out such policy to the extent of \$2000. As will be seen later, this proved to be a blessing.

In the summer of this same year, the purchase of seven building lots in the Canarsie section of Brooklyn was another transaction. Having paid on them the initial sum of several hundred dollars, the balance was to be paid off on a \$75 monthly basis, in three years. Regularly, the first of each month, even if I had to make a special trip of many miles to the realty office, I would make this payment. But the Lord chastised me on New Year's night of 1906. I deserved it—it served me right. The afternoon preceding that eventful

night, I happened to walk right in front of this realty office, with my whole month's salary in my pocket. Stopping, I wondered whether I should go in and make my regular payment. Finally, I decided, "No, I want to feel rich, attending that New Year's ball tonight. I'll make the payment next Monday." That night my pocket was picked of my whole month's salary of \$125. Oh, how miserable and poor I felt in the big ball! The installment unpaid, I bitterly reproached myself for having failed to pay same when I was at the building the previous afternoon, for, had I done so, I would have been at least \$75 to the good. The Lord fined me heavily! And it cured me, for I never again cared to attend any ball, large or small.

It was now the year 1905, five years since I had joined the church, which had become my only and all-satisfying joy and happiness. I would not miss any of the services, even if I had to make several ten-mile trips a Sunday, as actually happened frequently. At the mid-week prayer meeting, Christian Endeavor on Sundays, or at any other special meeting in my church, I was always in my customary seat. Attending the morning and afternoon services, as well as Bible, Missionary, and Christian Endeavor Society at my own church, and also the evening service and young people's prayer meeting at a neighboring church on many Sundays, would total eight hours of blessed feasting for my soul inside the church.

My best loved recreation on weekdays was reading. I also spent some time in the gymnasium of the Y. M. C. A., and later attended the Psychology evening class of this Institute. Books on Christian ethics, faith, and Christian sociology, by the best authors, were my favorites, but I enjoyed many others. Among these were Shakespeare's works, Drummond's, Bacon's, Emerson's Essays, Pilgrim's Progress and Meditations of Marcus Aurelius. I kept the Y. M. C. A. and public libraries busy handing them out to me for the usual period of two weeks. My pocket Testament was always with me, but I hardly ever left home without one or two other books under my arm. I always began my read-

ing with the reading of my pocket Testament and half an hour's meditation.

Winter or summer, reading was my greatest joy. Biographies of missionaries, of Wesley and of Catholic saints, I also found most fascinating. I never left for my summer vacation without taking with me four or five books, in addition to my Bible and hymn book. I feared that my voice, in singing, would not be very pleasing to the ears of others, and, to avoid their disfavor, I reserved it for myself when alone with the Lord. To Him it was most acceptable, for I always sang our sweet gospel songs. Especially when out by myself in the country, on a beautiful summer afternoon, the sun gloriously shining, oh, what rapturous bliss was my share as I sang of the love, mercy, and glory of my Lord and Master!

Perhaps I may say a word about the brief period in which my mother passed through a transcendental state, relative to which my sister, Ida, who nursed her, wrote to me as follows: "Early in the morning, at half past four, I heard mother joyously calling me. Alarmed, I hurried to her room. I was amazed to see her face beaming with joy, with an expression that I can best describe by using the word 'transcendental.' In outbursts of joy, she would call to me: 'Come here, Ida! Look at this light of such marvelous beauty! What is this glorious light? I can again see as clearly as ever, and I am so happy and feel so exceedingly well that life is again a joy to me.' With such outbreaks of joy she continued, and I feared that she would very soon leave this world." However, mother remained with us for fifteen months longer.

Upon my return from my summer vacation, in the middle of September, 1905, sad news awaited me as I entered my bachelor's furnished room. There on my table was the mourning-edged announcement of the death of my sister Ida, who had been caring for my aged mother and whom I had seen in apparently good health the previous year, when I had visited mother. This was to be the beginning of sorrows. Mother now had to be taken to another sister, a kindergarten teacher in the neigh-

boring city of Szentes, my mother's birthplace. Here she had the same loving, tender care from this other sister of mine, Ethel, who, by the way, received the majority vote of the eleven brothers and sisters as being the real angel of the family. It was but for eleven months that the Lord placed my mother in her charge, for in the following year, 1906, at 11.30 P. M., on August 27, the best of mothers and of women surrendered her noble spirit to her Lord, passing away at the ripe age of seventy-six.

It was then that I fully realized my great loss. Her many admonitions, such as, "Children, always love one another—love all men," came afresh to my mind with great force. Her death was the second in two years and was sorrow upon sorrow. It was not the last, for in the following year, 1907, a brother, Alexander, who was also in the employ of the city of New York as Assistant Engineer, but was on leave of absence, died here in his native city of Hodmezovasarhely, the third of the family to pass on within three years. More sorrow and mourning was my lot, but with it the Lord was ever drawing me closer to Himself in love, comforting and sustaining me in rest and peace.

This was not to be the end, for in the following ten months, two more of the family passed on—my eldest sister, Wilhelmina, in 1908, and another brother, Andrew, in 1909. This made a loss of five in the family in less than five years. Times of profound sorrow these were, and it was only the love and the sustaining power of the Everlasting Arms of the Lord that kept me from utter despair.

After such visitations from the Lord, I began to feel that my turn would be next, and I prepared for it accordingly. I was single then, and I made out my will, providing that, in case of my death, my books and other belongings, as well as my seven Brooklyn building lots, be turned into cash and, together with my life insurance money of \$2000, the entire sum be deposited in a reliable savings bank for a period of fifty years. Then, at the end of that period, the

whole sum with the accumulated compound interest, was to be used for the erection of a church in my native city of Hodmezovasarhely, in memory of my beloved mother, Lydia Borsos Szabo.

(To be continued)

When God is on life's battle ground, He gives the victory to the weak. He who delivered me from the lion and the bear of yesterday will deliver me from the Goliath of today.

—Rev. John Macbeath.

He Goeth On Before

*Dark is the sky! and veiled the unknown morrow!
Dark is life's way, for night is not yet o'er;
The longed-for glimpse I may not meanwhile borrow;
But, this I know, He goeth on before.*

*Dangers are nigh! and fears my mind are shaking;
Heart seems to dread what life may hold in store;
But I am His—He knows the way I'm taking;
More blessed still—He goeth on before.*

*Doubts cast their weird, unwelcome shadows o'er me,
Doubts that life's best—life's choicest things—are o'er;
What but His Word can strengthen, can restore me,
And this blest fact—that still He goes before?*

*He goes before! Be this my consolation!
He goes before! On this my heart would dwell!
He goes before! This guarantees salvation!
He goes before! And therefore all is well.*

—J. D. Smith.

AN OUTSTANDING book and one much needed in these times is Dr. Gaebel's "Conflict of the Ages," now in third edition. Helpful for your reading and for passing on to your friends. \$1.00 postpaid. Order from Fellowship Office.

